# RELIGIOUS.

Divine Worship in New York, Brooklyn and Other Cities Yesterday.

Open Air Preaching, the Praying Band Revivalists and Church Dedication.

SWEDENBORGIANISM VERSUS METHODISM

Explanatory Address by a Recanting Methodist Clergyman at Poughkeepsie.

The beautiful, bright weather of yesterday, although somewhat warmer than comfort would require, had the effect of drawing large congregations from their homes to the various churches, and the services were as a whole of a highly interesting character, apart from their direct religious bearings. There was some anxiety displayed in certain circles to know what church, if any, President Grant would attend, he being in the city, but the inquisitive ones were doomed to disappointment, as the General did not visit any of the places of worship during the day or evening. Appended will be found reports of the more interesting services and discourses of the

#### RELIGIOUS SERVICES IN THIS CITY.

ELEVENTH STREET UNITED PRESBYTERIAN CHURCH. The Rev. Charles B. Smythe on Protestant-

ism and Popery.

The Rev. Charles B. Smythe delivered a sermon, comparing Protestantism and Popery, in the Elev-enth street United Presbyterian church yesterday forenoon. His text was from Galatians, sixth chan ter, fourteenth and fifteenth verses. He said that men in power have always been prone to bigotry. Such as have not been were among the exceptions in the vanguard of civilization. Piety, in its literal and proper sense as signifying devotion, is not in itself a protest against bigotry. When enlightened it is the enemy of bigotry. The unenlightened pletist practices cruelty toward his fellow creatures, and thus makes himself a murderer. On the other hand, when the enlightened pletist lifts the yoke of tyranous forms and obligations, he does it in fulfil ent of the law of God, "Thou shalt love thy neighor as thyself." In this way piety has sometimes become the cause of horrid crimes and implety has signalized noble deeds. Common sense asks for either the purity of the Evangelical Church or the impurity of a renunciation of all gion. Thus we rejoice at the struggles against

religion. Thus we rejoice at the struggles against aristocratic power in Italy, in the "ever faithful sile" of Cuba, or in that dear old isle, the "first flower of the earth" or "gem of the sea." The spirit of priestly tyranny commenced early in the Christian era to operate in the Church. Popery was best expressed in the creed of Pope Plus IV., not issued until thirty-five years after the protest was signed in Germany.

The preacher, after giving a description of the doctrines of the Roman Catholic Church, proceeded to comment upon their application as shown in history. He spoke in severe terms of the edicts of numerous councils assembling in Europe in the fifteenth, sixteenth and seventeenth centuries. Their edicts were then causes of many barbarisms and cruel persecutions by the priesthood. The speaker instanced the first religious liberty in America under Lord Baithmore, and the generous action of the Catholics in Spain and liberation of the slaves by the Cuban of this can be coming Ecumenical Council, to assemble in Rome next December, it had been thought might was supposed to the careful of the facebures of

Spain and liberation of the slaves by the Cuban Catholics, as examples of the characteristic liberalism of lay Catholics.

The coming Ecumenical Council, to assemble in Rome next December, it had been thought might make some important changes in the teachings of the Church. He did not think they would change the spirit of the canons proclaimed by Pope Pius IV., although they might add to them the doctrine of modern days of the immaculate Conception of the Virgin Mary. They would not be as foolish as in days gone by, but would certainly issue canons sustaining those already passed. He regretted that the other churches were not going to send from their midst representatives to that council, although he did not believe any would be allowed to enter without professing faith in the Church of Rome. He wished the nations meetings of evangelical Christians could have appointed committees for a grand meeting to protest again against the tyranny of the Romish Church. He concluded by a glorification of the doctrines of Evangelical Protestantism, as in accordance with the teachings of the Bible. In the course of these arguments the preacher paid a high tribute to the power of the press and urged that Protestants should be more earnest in employing newspapers to circulate religious truth. He believed the Irish Church, ho matter though the heavens fail and all the powers of earth assault.

#### FREE PREACHING IN COOPER INSTITUTE. The Battle of the Great Day of God

m No. 18, both at half-past ten and three o'clock yesterday, the subject being "The Battle of the Great Day of God Almighty." The attendance was very limited. The preacher, Mr. R. Smith, took his text from Revelations xvi., 13, 14 and 16:-"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet." The subject was illustrated by a large painting, representing the scene on the last day. The dragon, the serpent illustrated and the devil mentioned in the Revelations were, he observed, synonimous. He also aliuded to the revelation stating that when a thousand years are expired Satan shall be loosed out of his prisod. He contended that there would be no actual battle on the last day, arguing that the resurrected wicked would be cast into the bottomiess lake of fire without any engagement. There would be two great armies present, one surrounding the throne of God, and the other calling on the rocks to fall upon them in order to hide them from the face of the Almighty. It was a foolish theory of some who considered that there would be any hostilities. It was set forth in the Revelations that towards the closing scene the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. But it was also stated that the beast was taken and with him tife false prophet that wrought mirracies before him, and both were cast into the lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse. That did not mean that the sword was to be actually used, but merely showed how the resurrected wicked should be disposed of. There was no such thing as a battle intended and the language referring to it was only figurative. The revelation stated that kings took counsel against the Lord, but their conduct was laughed at and treated with derision, showing that there would be no engagement, hone being necessary. There would be a vast assembly of the family of Adam divided into two great armies, one of which was represented as surrounding God in all His glory, and the other about to enter the bottomics pit. He desired to show that there would not be any battle on the link day, and contended that the wording of the Feverations would not lead to the interence that any encounter between the two armies would take place. He had given nothing but the facts bearing upon the matter. After explaining the various pasages relating to the final judgment, the rewards of the saints and the punishment of the wicked he observed, synonimous. He also aliuded to the revelation stating that when a thousand years are

## OPEN AIR PREACHING AT FIVE POINTS.

A Methodist Appeal from the Rev. George Lansing Taylor.

The Ladies' Five Points Mission at Five Points is a live institution, and engages actively in any and every means which can be used to advance the cause of religion and education among the denizens of that noted locality. The Five Points Mission at No. 61 Park street is thronged with the children from the vicinity noted locality. The Five Points Mission at No. 61 Park street is thronged with the children from the vicinity at both the week day and Sunday schools. The exercises in the Mission yesterday afternoon consisted of a liberal amount of excellent singing by the little ones and an interesting address to the school made by the Rev. Matthew Hale Smith. The services lasted from two tofour P. M., when there was an open air meeting held in front of the Mission building, upon the ground called Paradise square. The preacher stood directly

called Paradise square. The preacher stood directly before the steps of the Mission. He addressed a sin-gular congregation. About three-quarters of them were children, mostly neatly dressed and attendants at the Mission schools. The steps in the rear of the

preacher and the walk on each side were covered with the boys and girls, who sang in the introductory services some of their best Sunday school hymns. Of the rest of the congregation the characters to be studied would be supported to the congression of the most of the congression the characters to be studied would be the notice of Dickens. Mothers were there is number of them) with their babies in arms, paying respectful attention; reckless, coarse-looking men stood looking stolidly at the preacher; and there were several groups of the more respectable kind of working people. Near the steps where the speaker stood was a one-armed soldier, who paid the best attention to the exercises. The windows in the houses near by were filled with the curious faces of occupants. The service was opened by the reading of the last chapter in Revelations, with running comments thereon by the Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The Rev. J. N. Schaffer, superintendent of the Mission. The twenty-second (last) chapter in Revelations:—"And the spirit and the bride say come, and let him that hearth and whosoever will let him that is athirst come, and whosoever will let him that the water of life freely." The speaker compared a wedding on earth, which he said should be the pleasantest than the pride say come, and the bride said come. The church, which was the good people of the earth, was the bride, and Jeaus Christ was the bridegroom. The language of the ext was a card of mivitation to the wedding. The spirit, which was christ, the bridegroom, said come, and the bride said

day and last evening. These good brothers have been organized for carrying on a religious warfare, and have been engaged in the reonfact for over ten years. Mr. W. B. Waiters is their leader. The pastor of the church, Rev. T. T. Kendricks, was present at the services. The day services were well attended, and the members of the band nearly all of them participated in the exhortations and prayers. In the evening an audience of about two nundred gathered, After singing the old familiar symm—"When I can read my title clear"—the services were opened by praver, delivered by Mr. Waiters. He asked for God's biessing in lervid language, to which the brothers in the band responded with the audience in vociferous shouts of amen! The band then arose and sang with much enthusiasm a song, the stanzas of which concluded with these lines:—

song, the stanzas of which concluded with these lines:—

Our conflicts will soon be past, And you and I ascend at last, Triumphant o'er the grave.

One of the brothers then arose and said he believed in every man working out his own salvation. He thought God would bless the band any way, and therefore he believed in praying for others. He had great faith in prayer. Another brother then vehemently delivered a self-condemnatory address to the Deity, in which he said his greatest desire was to have the wanderer come in. (Cries of Amen. God grant it.) The invitation to every deathless spirit was come, come, come. Nothing was in the way, but sin. Remove that and heaven is in the inture, and the prospect is clear of paradise. If I had my life to live over again and had nine hundred and sixty-nine years, as Methuseiah had, God would never stop hearing me. Salvation is to thank God on earth and find glory eternal in neaven. The speaker was followed by singing another hymn, during which a collection was taken up to defray expenses. Another of the band then prayed with wild gesticulation and loud noise that the good work might go on. The prayer was followed by a hymn.

A mild speaker, member of the band, made a long address with the words—"All things in christare ready now" as a basis of inspiration. He told several interesting and somewhat marveilous stories. About a dozen desired prayers when the invitation was given. The meeting closed at a late hour with the benediction.

## SWEDENBORGIANISM.

Methodist Clergyman Renounces His Church and Joins the Swedenborgians—A Public Letter and a Public Explanation.

POUGHKEEPSIE, June 20, 1869. Early Jast week Rev. E. R. Keyes, of the New

Early Jast week Rev. E. R. Keyes, of the New York Methodist Conference, sent the following to a friend in this city for publication:—

York Methodist Conference, sent the following to a friend in this city for publication:—

Yorkella, June 12, 1869.

Dear Sir.—It was my purpose on my recent visit to your house to communicate to you fully what I shall be able to give but partially in this brief most. But the painful affliction which has just betalien your son so absorbed all our thoughts and sympathies that feet it would not be right to suffer me now, however, to convey your attendent of through you to the public, a statement of my purpose to effect a change in my ecclesiastical relations. For many years past, especially auring the last five or six years, my views have been undergoing a radical change upon some of the fundamental questions of theology. I have found myself compelled to diverge more and more from the system of fairly given in the doctrinal standards of Methodism, until I have at last reached a position of Irreconcilable antagonism to them on some cardinal points. An open arowal of my present views would subject me to trial and Episcopal Church. I feet, bottesty and honor, as well as a due regard to my own highest interests, require me to stand forth in my frue character. I cannot endure the humilation of amothering my highest convictions of truth, and of waking with an ecclesiastical halter daugling over my head. I must be honest, and I must be irree. I have, therefore, forwarded to Rishop Janes my ordination parchments, and dissolved my connection with the Methodist spiscopal Church. I hope to have an opportunity ere long to explain to my freeds in Foughkeepie the grounds of the decision here announced. I believe ey promonec pagment. Be assume hearing befundered to the past m any spirit of bitterness and cumity. I anal still thereish, if I am permitted to do so, the friends of former years, and shalleyer preserve a grateful sense of their thands.

This letter caused great commotion in the various

Methodist churches and the excitement among the

lay members and ministers was much increased when it was announced on Friday last that Mr. Keyes had been baptized in the Swedenborgian

faith. Still later religious circles generally along the Hudson were moved by the statement that the

reverend gentleman would address the public at the Swedenborgian church in this city this morning, at the usual hour for service. Before the time arrived the edifice was densely packed with human beings from all denominations. Some of the most enthu-siastic Methodists were present. After the usual preliminary service Mr. Keyes stepped forward amid profound silence and commenced his remarks. He esteemed it a great privilege to meet so many Poughkeepsie friends and proposed to state some of the reasons which governed him in dissolving his connection with the Methodist Episcopal Church, of which he had been a member for the last twenty years, and for putting himself in sympathy with the New Church and espousing views entirely different and antagonistica.l He remarked that he owed it to his many warm friends to give such a statement, and he was glad so many were present to hear such statement. He experienced, however, no tittle difficulty in an make no personal allusions to himself, as he was not in the nabit of bringing himself before an audience, yet it seemed from surroundings is some special third from the state of the necessary that he should deal in some matters per-sonal. He affirmed that he did not go forth from

of this body, because whatever God does He does in accordance with the principles of order. God does not work mechanically, because He has not material hands. In the doctrine of the resurrection of the human body all divine order is violated. Who supposes that a thousand years after death the dismembered parts of the body shall again come together and the whole be resurrected complete and perfect as before death? If God creates for us another body he must create for us another soul. The doctrine is not found in the Scriptures. It is generally supposed that it is there, but in the fifteenth chapter of Paul to the Corinthians there is a natural body and a spiritual body. The spiritual body exists now as it will after death, and when the material body its the spiritual body still lives and ascends on high. The doctrine of the material body being resurrected the speaker siyled as a glaring absurdity.

In conclusion Rev. Mr. Keyes said that the Methodist and all other Churches, in spite of imperfections, do yet embrace so muck truth, do yet receive so much of love and light from God, that they are doing a glorious work; but could they be rid of the errors that are antagonistical to reason they would silence the cavil of rationaism, would bring science and religion, philosophy and conscence in perfect harmony, and the New Church would bring out man in all nis giory to the full understanding of Divine injunctions. Mr. Keyes, during his very eloquent remarks, seemed to be greatly impressed with the important position he had assumed. Hundreds of his admirers in the Methodist churches histened to him with the greatest of attention. After the pronouncing of the benediction many loitered in the church, some arguing vehicular have created a protound sensation in religious circles.

THE NEW JERUSALEM CHURCH.

## THE NEW JERUSALEM' CHURCH.

Closing Ceremonies of the Fiftieth Annual Convention of the Swedenborgians—Two Sermons and Administration of the Holy

Supper. The New Jerusalem (Swedenborgian) church, on Thirty-fifth street, near Lexington avenue, was quite ful yesterday morning, afternoon and evening, the congregation and the delegates from the interior at-tending to unite in the religious services with which the Fiftieth Annual Convention of the Church, in ses-sion for the last four days, was brought to a formal conclusion. In the forence the service began at eleven o'clock. It was the usual Sabbath morning service as prescribed by the Swedenborgian liturgy.
The sermon was preached by Rev. W. B. Hayden.
He took for his text the fifth and sixth verses of
the first chapter of Joshua:—"There shall not any
man be able to stand before thee all the days of thy
life. As I was with Moses so I will be with thee. I man be able to stand before thee all the days of thy life. As I was with Moses so I will be with thee. I will not fall thee nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance, which I sware unto their fathers to give them." The tendency of the sermon was to impress the congregation with the doctrue that all Scriptural terms have an external and internal sense; that in the latter the places named in Scripture were to be taken to refer to ourselves and our-inner life, and that the promised land, Canaan, in this laternal sense, meant the highest point of religious faith within ourselves; that to reach this promised land they must fight to subdue the evils and sins within themselves. To do this zeal is necessary, and the Bible inculcates zeal and makes it she duty of all behevers to be zealous; but there was a difference between religious zeal and anger. It was the obligation of all, in order to reach the promised land of religious perfection, to be carnest, vigorous and aggressive, but with the idea and intention to do good only, and never in anger with a desire to do injury.

The holy supper was administered in the afternoon, the service opening at half-past three o'clock. Rev. Dr. Thomas Worcester, of Massachnsetts, the venerable president of the Couvention and consequently the bead of the Church, officiated at the sitar, assisted by the Rev. Mr. Reed, of the same

State, and Rev. Jabez Fox. of Pennsylvania. The congregation chanted the sixth and ninth verses of chapter twenty-five of Isanah—And in this mountain shall zehovan of Hosts make unto all people a least of fat things," &c. Passages from St. Luke and St. John were then read by the presiding minister, after which he removed the covers from the two silver trays on the altar which contained the bread (crackers), and all kneeling, repeated the Lord's prayer. The congregation being again seated, the presiding minister rose and said:—Jesus took the bread and blessed and brake and gave it to the disciples and said—Fake, eat; this is my body. "The assisting clergymen then each took a tray and passed it around in the congregation, of whom every member took a piece of the "bread." Rev. Dr. Worcester then filled four silver gobiets with wine and said:—"And he took the cup and gave thanks and gave it to them, saying. "Drink ye of it, for this is my plood of the new covenant, which is sited for many for the the remission of sins," and the two ministers again presented the cup to each of the communicants, going from pew to pew. After this the thirty-third, thirty-inth and fiftleth verses of the sixth chapter of St. John were channed:—"The bread of God is He which cometh down from heaven and giveth life unto the world," &c., and verse seventeen of chapter #wenty-two of the Apocalypse:—"And the spirit said the bride say come," &c. The usual benediction closed the service.

At eight o'clock P. M. the regular evening service began. Rev. A. O. Brickmann, of Baltimore, a German missionary of the Church of the New Jerusalem, preached the sermon in Engish, the purity and perfection of his delivery being generally noticed. His text was from the Apocalypse, it, 12:—"Him that overcometh will I make a piliar in the temple of my God, and the name of the cuty of my God, which is new Jerusalem, which cometh down out of heaven" to the hearts and minds of all men, bring-ing about a new era of rationality, freedom and new life, temporal as well

#### RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH.

Sermon by Rev. Henry Ward Beecher-"Let

Love be Without Dissimulation."

The Rev. Henry Ward Beecher preached to a very large congregation yesterday, taking for his text the twelfth chapter and ninth verse of Paul's Epistle to the Romans:-"Let love be without dissimula-tion. Abhor that which is evil; cleave to that which is good." The reverend gentleman said that these words were some of the noblest ever uttered by the apostle, who knew how much needed his counsel and exhortation in this respect was. They were, in fact, more applicable to the higher circles of society than to the lower. The love of the poor for one another had, as a general thing, more un selfishness in it than that of the better and wealthier classes. Paul well knew when he indited the epistle from which the text-was taken that love dissimulated. And it always does when the lips speak more of love than the heart feels. Love pose. Love dissimulates when it departs from the strict lines of truth. Perhaps nowhere more than in the domestic circle is the exhortation of the apostle needed. Love speaks and looks love when the heart is seeking a selfish end. Words of endearment and affection are often words of decent of frads, of selfishuess. It is the hand of Esau, but the voice is the voice of Jacob. It is because that love and the tones of affection are so beautiful that they are so much counterfeited. The wife, anxious to stay and soften the anger of the husband, emulates a love she does not seel at the time. She would stabule his obstinacy, throwing around and about him the aroma of sweet caresses. She has a purpose to serve—to change her husband's will—and she thus has an object to gain, and her tokens and expressions of love are dissimulation. When woman desires to unlock the garden of pleasure, to revel in scenes of enjoyment, the shrewdish tongue can speak words of love, and the most vixensa eye can look love. This is dissimulation, a bariering and a commerfeiting of the hignest quality of man's nature. If man or woman desires to barter anything, to tradic in some of the qualities of the mine, he would charge them not to barrer the noblest quality of all, but let their love be without dissimulation, without guile. Let the heart feel what the hips utter. God maks his sun to shine upon all his creatures anike. The serpent warms used in the same rays in which is basking the innocent lamb. Be yet therefore perfect according to the Divine perfection. It was not necessary to be truthful to go mos society and tell every man what you think of hims. That would not be kindness. It is but proper to give the honest man and the good and noble man words of compliment and praise. Praise is right, rightly given. It is that nothing more than the expression of your complicerny, with noble or self-sacrificing actions, that reflects credit upon human nature. So long as praise is measured by truth and justice it is not worng, but may be made to serve a good purpose. By complacency is meant incident than in the domestic circle is the exhorts tion of the apostle needed. Love speaks and name of toady. The despicable business of the toady is to live by flattery, by contemptible submissiveness to superiors, by dissimulation and by fraud, precending a friendship he does not feel for some rich patron on whose guilibility he exists. The man who toadies to another sacrifices every element of independence and manhood. Love, properly compounded, is the most active and potent agency of society; but love, simulated, is the most monstrous perversion of mind. It is the bribery, the sale and patter of the best part of our nature. In every grade of life it is more or less practised. The incurable fever of candidacy is the great nursery of nattery, it then becomes contemptible and loathsome, Words clothed with the spirit of love, an appearance of attachment and regard is put on for the purpose of hunting up a vote. Then the candidate before election day is tull of promises. The most begrimed laborer, the diritlest collier, is the dear friend of the candidate; every workingman is a brother and every woman a stater if she only had a vote. This is hypocrisy of the worst kind. There are nishers of men who cut and lacerate their own hearts as baits to catch a voic. Every man should be jealous of his affections. Let his love be nonest; let his love be pure and undersembling. In the words of the text, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

## CHURCH OF THE REDEEMER.

Sermon by Rev. E. C. Bolles, of Portland. Rev. E. C. Bolles, late of Portland, recently installed the pastor of the Universalist Church of the Redeemer, Greene avenue, preached his first sermon yesterday morning. The pulpit was tastefully adorned with flowers, and above it, in floral letters, was the word "welcome." Mr. Bolles is a young man, of a pleasing presence and fluent speech. He speaks without notes, whether from memory or extemporoneously cannot be said. His faults are on the side of too great facility if he speaks in the inter way, and too great diffuseness if his sermons are prepared in the study. He has a somewhat taking way, but when he has finished his discourse you have a sense that it has not amounted to very much after all, beyond the pleasure derived from fair elocution and a not unpleasant voice. Mr. Holies took for his text yestertiax the words, "The church which is His body," parts of the twenty-second and twenty-third verses of the first chapter of Ephesians. There never was a man who lived and hought who did not leave behind him an abdding body in the world. No man ever became the teacher or examplar of a living faith who did not leave behind him a body to all conting time. When the body of Christ was spoken of it was to be regarded as that which perpetuated the name and the redigion of Christ after he was gone. There was to be seen in it everything that was born of Christanity; everything that testified to the soundness of his joys, the truth of its hopes, and the greatness of his truths. There was to be seen in that which gladed public sentiment which was indirectly, by the minuence of the Gospiel, cleansing the world of so much evil. A body implies organization, and the organization was in accordance with the needs of the central spirit of life. The Charen, or Christ's body, meant not simply those who had separated themselves from the world, but those who had afterwards joined themselves for a special work. The body of Christ was pre emin-nity determined by the conceptions had of the spirit of Christ. There were many forms of faith in Protestantism; this was not its weakness but its peculiar glory. It was out of the times of Christ and his teachings that the necessary forms were to epring. It was an absurd thing to do to believe one faith and try to work through the instrumentalities of another. Calvinism could inever take up the ways of Methodism. The preacher believed that the particular denomination he represented had elements of life that others did not possess, and which would become the joys of the common latter way, and too great diffuseness if his sermons are prepared in the study. He has a somewhat

not simply as lighthouses, but as workers with a de-

#### RELIGIOUS SERVICES IN WASHINGTON.

Notwithstanding the extremely hot weather-and

WASHINGTON, June 20, 1869.

to-day has been a regular scorcher here—the fash-ionable churches were well filled morning and evening. Among the Catholic worshippers the most interesting event of the day was a sermon by the Rev.

Dr. Charles J. White on the Papacy, at St. Mathew's

Roman Catholic church. The sermon was reply to
the attack made upon the Pope a few weeks ago
at a Methodist church in this city by Rev. Dr.

Newman. Dr. White opened his discourse by the
announcement that to-morrow would be the twentylirid annuversary of the accession of Plus the Ninth
to the Papacy, and remarked that nothing was more
appropriate as such a time that an explanation of
true doctrines of the Catholic church. Especially
wast appropriate now, when the Holy Pather was so
prominently before the Christian world in connection with the approaching Ecumenical Council. Dr.
White then proceeded to prove the claims
of the Pope to spiritual supremacy as the
successor of st. Peter. He treated the subject under
three principal heats. First, the necessity for a
head; and thirdly, the succession of the Popes from
St. Peter as visible head of the Church on earth,
transmitting from age to age the true creed and doctrines of the Apostise. Christianity, he said, must
have a head like everything clse, and he pointed out
the absurdity of the Protestant claims of the right
of private ludgment in matters of religion. In
Johnton fact such Protestant claims of the right
of private ludgment in matters of religion. In
Johnton fact such Protestant claims of the right
of private ludgment in the protestant claims of the right
of private ludgment in matters of religion. In
Johnton fact such Protestant claims of the right
of no one to dictate for him. From that absurd claim
sprang all the sects and contradictory religions now
custing. Some believed Ohrist only man; some
thought Christ both God and man; some believed in
apprincy of heart of the protestant own
when the contract of the contract of the such as a such as a subridities in own
when the contract of the protestant own
the protestant of the protestant own
when the contract of the protestant own
the protestant of th

RELIGIOUS SERVICES IN CONNECTICUT.

At St. John's Episcopal church the rector, Rev. E. W. Marcy, preached in the morning a very able discourse from Psalms cili., 1—"Bless the Lord, O my soul, and all that is within me bless His holy name." Taking as his theme the personality of the relation between us and God, showing primarily our relation as creatures of His creation to Him the Cre-ator; that He, as now created, was most mysterious, and our creation by Him was next in mystery and most giorious to consider; that from the highest angel in neaven to the lowest formation of the animal or vagetable kingdom ail were made for his pieasure. We personally are loved by Him as though the only objects of His creation in the ways of life. Although we are together marching on, we are yet personally responsible to God. Quotations from Scripture were cited to show the personal relation, and the subject in all its bearings was handled in an able and masterly manner. A large congregation attended at the Methodist Episcopai church. The Rev. Mr. Carroli, pastor, preached in the morning a fine sermon from Acts Xvi., 9—"And a vision appeared to him in the night." The grand question of Paul's life was, "Lord, what will Thou have me to do?" and when made known he performed it. The word from God to each Christian is, "Work. Come over into Macedonia and help us." The Church is a conservator of good government as well as good morals, and the citizens of the republic should demand that she be kept free. At the Universalist church, in the moraling, the Rev. Asher Moore, of Claremont, N. H., preached to a large congregation. The Rev. Dr. Cott, of Southport, officiated ail day at Trinity church and the North Congregation. The Rev. Dr. Cott, of Southport, officiated ail day at Trinity church and the North Congregation and interesting character. Meetings were held on the docks by members of the Young Men's Christian Association. The day was pleasant, and the piaces of worship were generally largely attended. and our creation by Him was next in mystery and

New Haven.

New Haven, June 20, 1869. The fervid character of the weather this morning prevented many from attending church services and the congregations were not as large as usual, At the First Methodist church, in the morning, Rev. Wilbur Fiske Watkins, the pastor, preached a practical discourse from Philippians iv., 6. His subject was "Care and Its Cure." The divine word, he tical discourse from Philippians iv., 6. His subject was "Care and its Cure." The divine word, he said, did not teach us to have no care for the future, but not to have an anxious, wearing care, for that injured the body, mind and spirit, and unfitted us for the dunes of life. The cure for care was trust in God and constant prayer. In the alternoon he preached from the seventh verse of the same chapter, his subject being "The Peace which Passeth all Understanding." In the morning, at Trinity church, Rev. Dr. Harwood delivered a discourse, giving his views on the subject of sacrament. At the Third Congregational church, in the morning, Rev. Mr. Karr, of Keene, N. H., delivered a discourse upon the life of Jacob. In the evening the United Congregational service was held at the Centre Courch, and Rev. Mr. Waiker preached to a large congregation. His subject was "The Individuality of our Relations with God." He said that so far as our relations with God. He said that so far as our relations with God. He said that so far as our relations with God. He said that so far as our relations with God. He said that so far as our relations with God. He said that so far as our relations with God. He said that so far as our relations with Red. He had the see the tween cach person and his God were to be concluded alone between them, and alone must each one stand up at the end and give the one final all-swer. Rev. J. H. Seeley, of Amherst, preached at the morning and afternoon services at the Chapet street church, delivering two excelent semons, At the South Reformed church Rev. J. L. Lee, of New York, preached at both services.

One of the Methodist churches here has voted almost unanimously in favor of lay delegation, and two more vote to-morrow.

## RELIGIOUS SERVICES ELSEWHERE.

Yonkers.

YONKERS, June 20, 1869, While religious exercises at the various places of While religious exercises at the various places of worship in this village to-day were generally participated in by large congregations the dedication of the Warburton Avenue Baptist church attracted, in addition to its own numerous adherents, a concourse of visitors from the city and surrounding course of visitors from the City and surrounding neighborhood, as never, perhaps, have assembled antier one roof in this place at any previous time. The structure is of brown stone, imposing in appearance, its interior especially evincing architectural beauty of a rare order. Possessing a capacity to seat comfortably 1,000 persons it may be classed among the largest churches

un the State. Its cost has been nearly \$200,000, which sum, with the exception of about \$10,000 used nated by two influential members of the congregation. After the dedicatory services, in which Rev. De. Bright, of New York, assisted, the pastor, Rev. A. J. F. Behrends, delivered a profound and interesting discourse, taking for his text a portion of Haggal, it. \$1.—The glory of this pastor, and the pastor of the services of the file ship of the services of the file ship of the services of the full exhibition of its implanted energies, by so much is the crown of its glory tarnished and dimmed. Glory is not some arbitrary investiture, some outward coronation, but the free of the full exhibition of its implanted energies, by so much is the crown of its glory tarnished and dimmed. Glory is not some arbitrary investiture, some outward lowers, the statement of the bring is reached. The glory of mannood consists not in extent of bossessions, in breath of culture, but in the mobie expansion of a soul into what God designs a soul to be. It is not the cut of man's coak, the of his habitation, the number of his attendants of his habitation, the number of his attendants of his habitation, the riting and patriotisms of its citizens. The failliment of its missoures, but in the virtue and patriotisms of its citizens. The failliment of its missoures but in the virtue and patriotisms of its citizens. The failliment of its missoures but in the virtue and patriotisms of its citizens. The failliment of its missoures but in the virtue and patriotisms of its citizens. The failliment of its missoures, but in the virtue and patriotisms of the control of the footest patriotism o

POUGHKEEPSIE, June 20, 1869.

At St. Patrick's church this morning the choir, assisted by artists from New York city, performed in a tasteful and effective manuer Farmer's Mass in B. flat. The Qui Tollis Peccata and Cum Spiritu Sanctu in the Gloria were especially noticeable for effective rendering. The services were conducted by Rev. Father Briady, who took for his text the Gospel of the day—"Unless your justice abound more than that of the Scribes and Pharisees ye shall not share in the kingdom of Heaven." He pictured the righteousness of the Scribes and Phariseo of the time of Christ, and then proceeded to compare it with that of modern Christians. He said if the Pharisees were living nowadays they would be looked upon as saints, because in appearance they were upiformly so devout and pious, although in their hearts they were envious, malicious and hypocritical. As in their times so in ours—the pretence and semblance of piety were easily palmed off as the genuine article. There were now, as in the ancient times, multitudes of men who made boastful and high-sounding professions of piety, who were only comparable to whitted sepulcines, which were full of all uncleanness. The reverend speaker urged upon his bearers in the Gloria were especially noticeable for effective

men who made boastful and high-sounding professions of picty, who were only comparable to whitted sepulcires, which were full of all uncleanness. The reverend speaker urged upon his hearers the necessity of having pure hearts of conforming their lives to the spotless life of Christ. They were earnestly exhorted to lay aside malice, envy and natred. It was not enough that they should say long prayers and frequent the sacraments; they must steadfastly shun the evil and cling to the good.

In the Associate Reformed church, Rev. Dr. John Forsyth delivered the morning discourse from the Gospel by St. John, sixth chapter, sixty-sixth verse, "From that time many of his disciples went back and walked no more with him." The theme was "Apostacy from Christ." The causes of apostacy were enumerated as foliows:—First, dislike of Christian truth; second, the love of wealth; third, love of case; fourth, the fear of man. The manner in which these various causes operated to draw the heart of the believer away from Christ was set forth with clearness, and the congregation was carnestly warned against the insidious approaches of temptation from each of the directions indicated.

In St. George's Eoiscopal church the evening discourse was preached by the Kev. Octavius Appiegate, from Genesis xvt., 19—"He Impered." The aliosion is to the hesitation of the patriarch Lot when directed by the spirit of God to arise and get him out of Sodom. The reverend speaker said that good men often signally fail in that which they excel. Lot had, at the command of God, previously renounced with readiness his old home and associations and gone into a strange country. But now, when directed to leave the wicked city of Sodom and warned by measengers from heaven to fee for his safety, he lingered. This reluctance was an spiritual degeneracy. Lot did not seek first the kingdom of God; he had respect rather to his temporal prosperity; for he had chosen this land as being one of great fertility. The sad effects to Lot's family of his lingering at Sodom we

## PURSUIT OF KNOWLEDGE IN AN IOWA SAWMILL UNDER

Difficulties.

[From the Floyd County (Iowa) Gazette.]
Last Monday a German called at Goodhue,
Andrews & Co.'s saw hall, to gaze in wonder at the
various and complicated machinery. Among other
things that he saw was a small circular saw, saw ing
faster than anything he ever saw before. Its rand
motion fascinated him; he reached out his rive and
ext flager toward its ill-defined periphery and
ext flager toward its ill-defined periphery accircumference of a saw in swift motion looks to be
at the base of the teeth and not at their points, when
to his surprise the end of his flager disappeared in
an instant and rolled away to the other side of the
saw. File man tied up the stump in his handkerchief, whereupon fir. Andrews botting him, came up
and inquired what was the matter. The victim of
misplaced confidence replied:—"Misther Andrews,
inever comes to see your mills pefore. I seed dis
ting going around so fast, I takes mein vinger to
him. like dis, and—mein Gott if in explaining his
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap, the German touched the saw with the
first mishap the German touched the saw with the
first mishap the German touched the saw with the
f

A lady, who was about giving a party to a conven-vention of clergymen, sent for a caterer to assist in the preparations. Høasked if she intended to give a dancing party. She replied that it was to be minally composed of clergymen. "In that case, Manana," said he, "I would advise you to provide boundarily." Them pious people eat dreadfully."